

The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

JULY 26, 1956



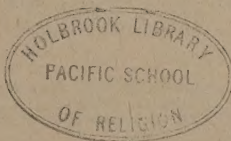
Friends and the Hiroshima Maidens

Pictured here is one of the Hiroshima Maidens, Michiko Yamaoka, at Christmastime, with a Quaker hostess, Ruth Replogle of Ridgewood, New Jersey. The Ridgewood Friends Meeting was one of twelve Meetings in the New York area which assumed responsibility for the hospitality of the 25 Japanese girls during their stay for plastic surgery in America. Injured and maimed in the Hiroshima atom bomb explosion of 1945, the girls were brought to New York for surgery in May of 1955. Norman Cousins, editor of the Saturday Review, was the prime mover behind this gesture of good will. Physicians and surgeons of Mt. Sinai Hospital in New York donated time and hospital facilities. Friends provided home care, entertainment, some vocational training and much "concern" for the girls.

The year or more of the visit of the Hiroshima Maidens has meant much to them, but even more to the Friends who have been part of the venture. Ruth Replogle begins her story of their visit with these words from the annual report of the New York Friends Center:

"There was a time when the word 'Hiroshima' meant only the horror that burst open the door to the age of nuclear fission, but now it has come to mean for a great many people in the New York area twenty-five young women who survived the atomic bomb and who have now risen above the maiming and disfigurement by the development of their sterling qualities of character—twenty-five human beings from a foreign land who walked into our hearts and are now no longer strangers."

(Continued on inside cover page)



New England and California

Yearly Meeting Reports By

Thomas R. Bodine and J. Stuart Innerst

From a Holiday Diary

An Editorial

From Colorado

The Hiroshima Maidens

(Continued from cover)

Late in May, 1955, we, the first hostesses, went to Pendle Hill, where the girls from Hiroshima had been taken for a short period of orientation, to transport them to their first American homes.

There was much misgiving on both sides, primarily due, I am sure, to the lack of common language. We found the girls assembled with their knapsacks tearfully taking leave of their friends as they were being separated for the first time on their big adventure in a foreign land. However, friendly smiles, gestures and the little Japanese-American dictionaries thoughtfully provided for both hostess and guest, soon bridged the gap, and the three girls assigned to us said in good English as we unloaded their things before our house—"My home."

They were most gracious in their appreciation of our attempts to serve Sukiake (or our American version of it) as their first meal, and to our delight donned their colorful kimonos and demonstrated a Japanese dance to show their appreciation. Daily they learned new words, different foods and strange customs and very happily fitted into their new surroundings, though I am sure they had real periods of homesickness.

One of their keen interests at first, quite naturally, was our American shops, to which they walked and window shopped often. They also visited our schools with much interest.

Just as we found their Japanese names difficult to say and remember, they struggled with ours, and we were quite amused at the associated nick names given to some of us—"The Bird Lady," "The Shoe Lady," "Mrs. Talk Talk" and "American Dad." Although they could not remember the names they never forgot the persons who were kind to them. The original plan was that two girls would stay about one month with one family and then move to another home. But those with us discovered by living with separate families they learned English faster and had more experiences, so even though each change was difficult for them, they chose this plan.

The responsibility for the hospitality of all the girls was assumed by the Friends Center in New York City. Twelve Monthly Meetings in the metropolitan area responded to their call to share in this project. Of course it meant that they be

located near enough to the city to get the girls into Mt. Sinai Hospital, where their many operations would be performed.

Two of the Meetings have shared this opportunity of giving hospitality with their community, ours being one of them, and it has proven to be a rich experience for the many families who have opened their homes.

A convincing testimony of this was the response to Pearl Buck's lecture given here recently to raise funds for the Hiroshima Peace Center Foundation, an agency working for the relief of suffering caused by our bombing of Hiroshima.

When the Rev. Kiyoshi Tanimoto, the minister who came over with the girls and is concerned not only with them but with the many other victims of the bombing in Japan, came to visit our girls here he seemed very disappointed in his efforts for financial support. One member of our committee had the

idea that we might raise some money by inviting Pearl Buck, who is a member of the Peace Center in America, to come and lecture. She very graciously came and not only netted over \$2000 for the work but opened our minds to a better understanding of the Orient.

Now the eventful year is over for ten of the maidens who have returned to Hiroshima with scars of the atomic attack lessened, but probably equally important for them are the memories of many happy experiences; for they found true friendship and love in America.

It was always evident that they came not just for their own personal improvement but as good will bearers and for better understanding between our two peoples. There are only fourteen remaining girls for one, Tomoko Nokabayashi, died of a heart attack during an operation recently. This was of course a great shock and tragedy

(Continued on page 242)

THE AMERICAN FRIEND

Old Series, Vol. LXIII, No. 15
New Series, Vol. XLIV, No. 15

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

Errol T. Elliott, Editor

Eleanor Zelliot, Assistant to Editor
Frances Ryan, Assistant for circulation and advertising
E. Merrill Root, Editor of Poetry

EDITORIAL CONTRIBUTORS

D. Elton Trueblood	Richmond, Indiana
Alexander C. Purdy	Hartford, Connecticut
Dorothy Gilbert Thorne	Wilmington, Ohio
T. Canby Jones	Wilmington, Ohio
Harold Walker	Wichita, Kansas

PUBLICATION BOARD

James C. Matchett, Chairman	Chicago, Illinois
Edward Nusbaum	Richmond, Indiana
Howard Thorne	Wilmington, Ohio
Helen L. Woodard	Georgetown, Illinois
Asher Woolley	Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman	Whittier, California
Mabel G. Bailey	Hartford, Connecticut
Corona Rayle Cook	Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price	\$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.	
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.	

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials

These editorials were written in Colorado, where the editor has attended Nebraska Yearly Meeting at Pueblo, the Conference of Evangelical Friends at Denver, and lectured at an interdenominational missions conference at Estes Park. He writes from Boulder, where he had a few days of rest between conferences.

From a Holiday Diary

To have a holiday is to do what you most deeply want to do, what you have been partly prevented from doing in the daily duties of earning a living. It is finding and enjoying some of the great, yet simple luxuries of life—luxuries which, when you have found them, turn out to be necessities. You could not have afforded to miss them!

FROM RELAXING TO REGAINING

Vacationing of that kind is not just quitting something, leaving the old routine, the set patterns of daily work. It is not merely flinging off the superficial garments of "respectability" and, in spirit, going back to nature, though in some measure it is that. It does not consist only of rough clothing, new scenes, late sleeping and floating on buoyant hours and days, though these are a part of relaxation.

Such experiences come first, but they are not the meaning of a holiday. Rather they are the beginnings, the introduction to the real thing. It takes two or three days for phones to quit ringing, the letters requiring answers to stop coming, the problems pressing for attention to end. It isn't easy to stop managing affairs back home in the kitchen, school room or office. These move out slowly as something deeper moves in and a satisfying re-creation begins.

It is when what you *want to do* unites with what you *ought to be* that inner reconstruction begins, and the distortions made by daily pressures give way to a new balance and proportion. *Want* and *ought* become one in an inner unity of spirit, a unity that rises from the deeper, truer self. Then? Then one begins to make discoveries, not because he sets out primarily to explore, but because he can't help it. The true hungers which God gave him take over and the answers begin to come with the very hungers which they satisfy.

FINDING ALTITUDE IN LIFE

Yesterday I was on the mountain side, a thousand feet up, looking over a city below, a city at whose center lies a great university. The plains beyond lay flecked with cloud shadows and a score of lakes. Under my arm were a few books, a sack lunch and a raincoat, for here weather as well as hills offers a venture. To right and left the contour of mountains gave way to foothills that flattened out into plains. Back of me were steep cliffs and mountain slopes on which trees, like people seemed to climb on and up toward the summit.

What might this suggest for reading—this view of the heavens and the earth. I turned to Genesis: In the beginning God created . . . That is the theme of the entire book, running through the literature of beginnings, the creation of earth, the animal world, men and a great people, the Hebrews, through whom the book itself came to us. The contour of human history, more important than the physical landscape out there, has been shaped by their contributions. Through whatever changing concepts, whatever patterns of thought, here arose, as from broad plains, certain mountain peaks of truth: Hear O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God . . . thou shalt have no other Gods before me. What tremendous heights! What towering influence these words have cast upon the course of history!

Also at hand was a small pocket volume on Plato with the record of Socrates saying to his executioners that "the unexamined life is not worth living." Genesis became contemporary again, spoke anew and began to "examine" the life of today, in which we do not always live as if God had created, but rather as though man is creator and all-sufficient. That is the great sin, the ultimate profanity, and the final defeat of all men as individuals, races or nations which follow that course. That *God is*, that *He is creating*, that any future worth having rises under His hand, are the great, profound truths that stretch out *ahead* of us as surely as they rise *back* of us. Genesis comes alive again—for today!

Men obsessed with their gadgets, their inventions, their speed, so easily become dull to the past and the directions it gives. Being self-obsessed, near-sighted and thereby ingrown, they demonstrate sadly the words on the library of the University of Colorado, "He who knows only his own generation remains always a child." Today we need to read again, but much more deeply Genesis and its message: In the beginning God created . . . He has new "beginnings" for us in so far as we are open to Him as Creator. Can we see Him, sense Him at work—now?

ON THE NEW LEVEL

Inspiration and spiritual re-creation do not come in solitude only. In our rhythm of experiences we need both—isolation with meditation, and then association with new people who often appear as happy surprises to us, like the turns in a mountain road.

These surprises came to me partly in some thumb-nail sketches at hand of biographies of classical writers—persons whose works are generally better known than are the authors. Sometimes these surprises are disappointing when, for instance, one finds that the author of a singularly inspiring volume was himself confused, selfish or stormy. One may thereby begin to understand the sharp contrasts and pain out of which some literature has been produced. One is led also to

an appreciation of the eloquence of many quiet lives, lived apart from the heat of controversy, from public battles with their doubtful "victories," and from positions of eminence.

Leaving the mountain, I met on the University campus a young German-American student. Here again was creation—a young artist with hammer and chisel, and a block of stone out of which was emerging, under his dream and skill, a Madonna and Child. With a few others I stood captivated as he worked away, shaping a shoulder of the Madonna, then pausing to review his work.

While he rested I ventured my first and least important question, "What kind of stone?" "Limestone," he answered. "From Indiana?" "Yes, from Bloomington." That was enough to start an interesting exchange. His German home was Stuttgart and he seemed to feel adequately introduced when he learned that I was a Quaker. "I drank their chocolate," he said, reflecting on conditions in Germany at the end of the war. "I bought good breakfasts from them at ten cents," he added. Would he be my guest at lunch?

We ate together in the Student Union. How he conceived and created his subjects in stone was an elementary lesson that I enjoyed. This led to other questions, about the human family in general with its discords and the possible creations which might bring it into harmony. "First of all, whether I am called German or American and whatever my color, I am a man," he concluded. His was truly the voice of art, speaking a universal language—man under God.

TOWARD FULL-ORBED LIVING

Suggested by *The Saturday Review* at the local library, I secured *The Mind Goes Forth*, written by Harry and Bonaro Overstreet. Its theme, "making space" for diverse minds, accents an important dimension which, together with its suggestion of depth of mind and spirit, makes the book a refreshing experience. To live truly and to think sincerely requires not only space with its diversities, but also discernment, insight and commitment — depth as well as breadth. While reading I remembered a title (the play itself I have never read), *Tom Thumb the Great*. The title suggests the frame of mind any of us might have when overestimating the finality of his own thinking. We do not grow by over-stretching ourselves, but by the nourishment of mind and soul that comes when we give space to the life and thought of our neighbors.

There is no danger of thinking too far, too widely for the mind that loves God. We are tethered to God, not lest we might find too much truth, but that finding it, it can have meaning and consequence in our lives. In this spirit we are released, indeed sent by Him into the world He has created for us, our minds, our hearts.

Just now the sun sets behind the mountain which yesterday I climbed. In its darkening outline against the sky it symbolizes for me the beatitudes which I read on its slope: Blessed are the meek, they shall inherit the earth. Blessed . . .

Our minds have not yet reached the circumference of those mighty truths—mighty because they came, and yet come to us from the Almighty. They offer unlimited scope in which to live, to think and to act. They are lofty like the mountains, yet limitless as the plains.

The Rocky Mountain Yearly Meeting of Friends

By action of Nebraska Yearly Meeting, a new and independent Yearly Meeting is to be set off by the present Yearly Meeting with as many of the local Meetings as wish to join it becoming members. The action will be consummated at the sessions next year.

Friends of the Five Years Meeting will want to extend best wishes to the new Yearly Meeting, while regretting the severance of the new body from the Five Years Meeting. There is always a tie of goodwill and fellowship which underflows all organization. In that spirit of love and goodwill we shall cherish our fellowship with this new body in the Society of Friends.

Mountain Sunset

Here, deep in valley shades
Eyes up, soul out,
I wait . . .
The rapture holds.
Hills, spired in flint against the sky
Etch a gothic line from South to North—
Strange graph rising to mark the soul's ascent
Upward, upward toward the sun, till
One shaft strikes farther, sharper than the rest,
Higher, higher.
Then the master of the day,
Full-orbed, earth-pierced
Can hold no more his pent up bounty
And across cloud billows of the sky,
Explodes in liquid flames.

E. T. E.

Epistle to a Peacemaker

May Mansoor is an Arab Friend. She was born and grew up in Ramallah and attended the Friends Girls School there. She attended Earlham College and taught for a year in the Friends Girls School before her marriage to Isa Mansoor of Dalton, Georgia. Read in the light of recent events in Jordan, her prose—poem takes on deep meaning.

To you, who come to make peace
In a land where peace is unknown,
Discard national-interest, foreign-politics
And come to us in humility.
Do not judge us, for you do not know us.
You have not been involved in our lives,
Known our deepest emotions, shared our tragedy.
What you know you have read, or heard—
That is all. And that is not enough.
Therefore, do not come to us as a law-enforcer
But as a friend, caring for our destiny.
For my people have suffered much, their spirits have
been bound in iron
And they are suspicious of foreigners.
Your task is difficult; you must come in love,
And then, as Christ, you will be crucified.
But you will set us free.

May Mansoor

The Past Is Prologue— New England Yearly Meeting

Friends attending the 296th session of New England Yearly Meeting from June 19 to 24 were made unusually aware of the past and its potential for shaping the future. The year 1956 is generally accepted as the 300th anniversary of the arrival of Friends in America.

Symbolic, perhaps, of Quaker historic interest in Boston, where Friends Mary Fisher and Ann Austin met their decidedly uncordial welcome in 1656) New England Yearly Meeting moved this year from the lovely Philips Academy at Andover to Lasell Junior College in Auburndale in the suburbs of Boston.

The high point of the Yearly Meeting was the Quakerama on Saturday night. This was not an historical pageant, and it was not stage play. It was a service of worship and inspiration utilizing scenes and incidents from the history of Quakerism in New England. Over a hundred Friends took part, some representing their own ancestors. Harvey Perry, for example, played the part of his grandfather (on a visit to Abraham Lincoln in 1863 to plead for fair treatment of conscientious objectors in the Civil War). Henry Foster played the part of his great-grandfather John Wilbur (in controversy with Joseph John Gurney, until the Juniors of the 1956 Yearly Meeting separated them, saying that their quarrel was old and dusty). Mary Hoxie Jones played the part of her great aunt Sybil setting off for the Holy Land in 1867. (The fact that Aunt Sybil in real life weighed less than one hundred pounds and had to be carried on the boat in a stretcher did nothing to deter the large and healthy Mary Hoxie, who marched vigorously on board with Whittier's "Go, angel-guided, duty-ent!" ringing in her ears.) And Warden Cadbury played the part of his father Henry J. Cadbury (at the historic Yearly Meeting session of 1945 marking the re-union of the two Yearly Meetings in New England).

Many Quaker historical figures were represented. George Fox was played by George Selleck with an astonishing straight-shouldered wig and broad-brimmed hat, John Woolman by Russell Brooks, director of the new

PLAIN SPEECH

Honorific Titles

There are few points on which Robert Barclay bears down more vigorously in the *Apology* than in his insistence that a true Christian cannot use honorific titles in addressing other persons. He mentions not only the familiar titles of worldly leaders such as lords, ladies and royalty, but also the titles widely used by religious groups. Part of Barclay's objection was that, in many cases, the terms are dishonest, as is obvious when one who is called "Your Grace" appears to be an enemy of grace, and one who is called "Your Honor" is known to be base and ignoble.

Most Friends have followed Barclay in this regard and have refused to practice what he calls "a most blasphemous usurpation." A real problem arises, however, when we are forced to speak to those who are normally addressed by lavish titles of praise. Recently at a dinner in New York I felt a little sorry for the speakers, each of whom felt that he had to take cognizance of the presence of a cardinal and nearly all of whom did so with the very language which the early Friends rejected. I was glad that I did not have

to speak and wondered what I might do if I were in that position. On the one hand a person does not wish to appear lacking in graciousness, but, on the other hand, the principle of renouncing titles is a valid principle.

For most of us the problem arises in addressing priests. We know that it is conventional for priests to be called "Father," and yet the Gospel specifically forbids this. As though He knew this would arise, Jesus went out of his way to say "Call no man Father." I have no doubt that Friends, in their break with the world in regard to titles, were thus coming very close to the original purpose of Jesus. Perhaps this is a situation in which it is of such importance that we ought to have the courage to seem strange to the world in order to maintain the validity of a principle. The danger is that the old kind of flattery, which was so common in the seventeenth century, may come upon us again, and if it does it means a loss of much that is precious in the Christian life. When Friends hesitate to use even "Doctor" and "Reverend," they are not merely being sectarian. They are trying to be Christian.

D. E. T.

Quaker Center at Woolman Hill, Marmaduke Stephenson by Ralph Smith, Prudence Crandall (she was the Quaker school mistress in Connecticut who accepted "Young Misses of Color" in 1833 and saw her school destroyed by angry townspeople) by Mary Kovner, and fifty years later (when the Connecticut legislature in an attempt to make up for its anti-Negro acts of fifty years before voted her a pension) by Helen Griffith, John Greenleaf Whittier by Tom Bodine (one Friend asked him the day after the Quakerama if he were feeling any whittier that morning), Eli Jones by Carlton Jones, Rufus Jones (as a young man) by Paul Cates, and many others.

The success of the Quakerama was due primarily to the remarkable sense of worship that it engendered. The scene of Mary Dyer about to be hanged had a spiritual quality that set the tone for all that followed. Nancy St. John played the part with a strength and a serenity that led Friends the next day to suggest that she be asked to model for the statue of Mary Dyer which, the Yearly Meeting was informed, the Massachusetts Legislature contemplates erecting on the State House lawn in Boston.

The title of the Quakerama, "The Business of Our Lives", derives from John Woolman. According to Woolman, the business

(Continued on next page)

of our lives is "to turn all the treasures we possess into the channels of universal love." Certainly the author, Daisy Newman, and the director, Ruth Osborne, turned all the treasures they possess into months and hours of loving preparation. With only one rehearsal with a cast of over a hundred, with twelve scenes and elaborate costuming, the whole performance went without a hitch, smoothly, on time, with a sincerity and a serenity that supported the feeling of worship that pervaded it. The Quakerama itself was an historic occasion!

While the Quakerama dominated the Yearly Meeting, a number of significant things happened in the regular sessions. A letter of prayerful support for their non-resistance movement was sent to the Montgomery Improvement Association in Alabama, and letters were sent to the Roman Catholic Archbishops in New England and in Louisiana expressing sympathetic accord in the forthright stand of their Church on racial discrimination.

Growing out of a four-day Woolman Hill Conference in April on Friends' education, there was considerable discussion throughout the Saturday sessions on Quaker education, what it is and how close the Quaker schools in New England come to the high standards set for them.

From the Connecticut Valley Quarter came a concern that the New England Yearly Meeting affiliate with the Friends General Conference as a symbol of the hoped-for eventual unity of all Friends everywhere. A committee was appointed to bring this concern to the attention of the various Quarters and to report to the Permanent Board and to next year's Yearly Meeting.

An evening was devoted to the programs and needs of the Five Years Meeting.

All in all, it was a fine Yearly Meeting, with a strong sense of the past coupled to a realization of what could be done in the future. Friends departed in somewhat the frame of mind expressed by the Washington taxi-cab driver who said, when he was asked what was meant by the words on the Archives Building The Past Is Prologue, "That means: 'Brother, you ain't seen nothin' yet!'"

Thomas R. Bodine



Photo by Merton Scott

Four California Friends report on the Five Years Meeting during the recent sessions of California Yearly Meeting, held at Whittier Friends Meeting. Oscar Marshburn, Clerk of the Yearly Meeting, is speaking. Seated on the platform are, left to right, Eugene Coffin, John Spitler and George Jenkins.

Highlights From California Yearly Meeting

California Yearly Meeting, held at Whittier June 18-24, moved forward in the direction it took last year when it introduced certain innovations. One of these, the worship-study groups, reflected unusual interest in the large attendance and the favorable comments heard on every hand.

The topics discussed this year went beyond those considered last year—Worship, Stewardship and the Sunday School—and included one on "Quaker Procedure" and the more controversial area of "Peace and Social Concerns." Under the latter the problems of alcohol, racial tension, prison reform, capital punishment, war, conscription and civil liberties were freely discussed. In the group on "Quaker Procedure," Friends found it a rewarding experience to rethink the practices of the Discipline—why do we receive members as we do or conduct business without voting and why are we organized as we are?

The guest devotional speaker this year was Arthur O. Roberts, who teaches religion and philosophy at George Fox College, Newberg, Oregon. Using the Letter to the Ephesians as the basis for his messages, he presented heart-searching thoughts on the practi-

cal matters of Christian living, combining learning and piety in a striking manner.

Wm. Merton Scott, Executive Secretary of the Board on Peace and Social Concerns of the Five Years Meeting, spoke helpfully at two of the sessions. In his annual report, Donald Spitler, Yearly Meeting Superintendent, told of his journeys to the mission fields in Central America and Alaska. He stressed the importance of a well-trained ministry and the urgent need of a Quaker training school for our leaders.

The United Society of Friends Women revealed its usual vitality in a banquet meeting which drew more than 450 members from 31 monthly meetings. After three years of service as the organization's president, Mildred Votaw was succeeded by Bess Bulgin.

Quaker Men held an afternoon meeting in the Granada Heights Church near Whittier, which was dedicated during the year but is presently enlarging its building to accommodate the rapidly growing membership. They listened to reports from five churches established in as many years, the most recent one being in Ventura. Quaker Men played a leading role in the building of these churches. Their new president is Sam Yocum, who follows Laurence Payne.

The Yearly Meeting's mission-

ary work was the focus of considerable attention during the sessions. Matilda Haworth will soon leave for Alaska to supply for the Harold Beck family due for furlough. At the missionary rally held on the final day, Julia Miller, sister of Paul Miller now serving in Alaska, offered to spend a year in that field at her own expense. She is 21, and is using money saved for college to support herself.

The Peace Board took steps to help raise \$500 for the tubercular hospital project in Kenya, East Africa. Don Vorhees, one of the young men working on this project, is from California Yearly Meeting.

The theme for the week's meetings was "Come, Tarry, Go." Oscar O. Marshburn presided, Arnold Owen served as recording clerk, Linda Townsend, reading clerk, and James Perry, announcing clerk. Lorene Spitler and Jesse Drinen assisted with the music.

J. Stuart Innerst

The Men in Our Meeting

J. Grant Johnson is pastor of the Ridge Farm (Illinois) Friends Meeting. He wrote the following article for a men's work handbook published by United Church Men. Composed entirely of the testimony of ministers about their men, the handbook is entitled, "The Pastor Talks to the Pastor." A limited supply of these handbooks is available free to interested persons at the Quaker Men Office, 101 Quaker Hill Drive, Richmond, Indiana.

There are not many jobs in the church that the pastor can do well alone. He can be far more effective if he has partners. It is well to remember that even Moses profited from the support which he received from the hands of Aaron and Hur.

Quaker Men function in the total program of the church as "participants" and not as mere "observers." Moreover, it is a healthy and rewarding experience for the men when working together to subordinate personal ambition to the efficiency of the group.

I am only beginning to recognize the vast potential there is in Quaker Men to widen and deepen the influence of the church in the community and in the lives of the individual men.

Church women, through the

years, have shouldered more than their share of the responsibility in the program of the local Protestant Church. During this period, characterized by masculine negligence, many projects so effectively promoted by the women found no other sponsors. Church women have already answered that historic challenge, "Hold the Fort," and at long last, church men can conscientiously reply, "We are Coming."

Indeed, church men throughout Protestantism are awakening. A conviction is developing among laymen that they, too, should begin to "carry the ball." Eight years ago, at Ridge Farm, the men answered that clarion call and organized a fellowship known today as Quaker Men.

The vision, concern, initiative and sense of responsibility found within this small circle of men is truly amazing. Attendance at the monthly dinner meetings rarely exceeds thirty-five. *The achievements however, of Quaker Men have been altogether out of proportion to their number.*

A few of the men meet once a week at the church. These meetings are always informal and friendly, ones in which the men find fellowship in discussion and prayer.

The major project of our laymen thus far has been the completion of a new stone church. It has been estimated conservatively that the men themselves contributed \$25,000 of donated labor in addition to their already substantial gifts through the building fund.

Our church now has a beautiful worship center and adequate educational facilities for the present. The indebtedness remaining is less than \$5,000. All the money necessary to retire the existing mortgage is within sight. Quaker Men are contributing \$2,500 to that end.

A garage was constructed last summer at the minister's residence by volunteer workers, and later they completely remodeled the bathroom.

During the past year Quaker Men supplied choristers for the Sunday school from their ranks. Four laymen are now serving on the teaching staff of the Sunday school. A number of the men willingly respond when asked to lead in the midweek prayer service.

Our Quaker Men operate a farm cooperatively. The seed, fertilizer and labor were furnished by individual laymen at no cost to the organization or church. One-half of the income from the farm for the past three years has amounted to

Benjamin Franklin Andrews 1864 - 1956

Dr. B. F. Andrews died on June 13 at Evanston, Illinois, aged ninety-two. He had lived in Evanston for forty-three years, practicing in the Chicago and Evanston communities from 1908 until his retirement.

He was born of staunch Quaker parents, Benjamin Crew and Mary Bruff Andrews, in Pleasant Plain, Iowa. He did his undergraduate work at William Penn College at Oskaloosa and the University of Iowa and was awarded his medical degree in 1894 from the Illinois College of Physicians and Surgeons.

Deeply concerned for the welfare of less privileged people, Dr. Andrews served as a medical missionary in Mexico from 1900 to 1907 and later participated in the reorganizing of Happy Grove School, a Friends secondary school at Hector's River, Jamaica. In these efforts particularly he was ably assisted by his devoted wife, Bertha Hadley Andrews, who preceded him in death by eleven years.

During the years following his active medical practice, Dr. Andrews was concerned in the field of education. He served on the Board of Trustees of William Penn College for many years and for a period as its chairman. He faithfully followed the growth of Earlham College, contributing the first thousand dollars to the proposed Meetinghouse on the campus in memory of his wife. He was a member and elder of Evanston Friends Meeting from its beginning.

Surviving are three daughters, Mabel Morgan of Evanston, Frances E. Andrews of Washington D.C., and Helen Comfort of Evanston; a son, Milton H. Andrews of Round Lake, Illinois; five grandchildren and two great-grandchildren.

Milton Hadley of Freeport, Maine, spoke at the funeral service. The Sunday morning meeting for Worship at Evanston also became a memorial service as Friends spoke of the significance of his life. Memorial gifts in memory of Dr. Andrews life may be sent to the American Friends Board of Missions in Richmond, Indiana, for the work in the Jamaica field.

approximately \$9,000. Yet it would be no exaggeration to say that perhaps the men received even a greater value as they worked together toward a common goal.

J. Grant Johnson

Levinus Painter in London

Levinus Painter, former minister of Collins (New York) Friends Meeting and long-time member of the American Friends Board of Missions, is on an eight month tour that will enable him to spend four months in Africa. Here is his first report on his travels.

I arrived in London just in time to share in the fellowship and deliberations of "Committee Week" at Friends House. On both sides of the Atlantic, Friends seem to assume that the Lord does not speak except through his committees! However, this week, committee sessions have been guided by prophetic insights.

As is well known, the interests of British Friends in East Africa have been of long standing. In October I expect to attend the 75th Anniversary of Friends work in Madagascar. Recent developments in the Nairobi area of Kenya have been challenging. Progress reports on the Nairobi Center and on the Mau Mau rehabilitation areas were presented to the Service Council. The Nairobi Center is a joint project with East Africa Yearly Meeting in consultation with the American Friends Board of Missions and the American Friends Service Committee.

Interest was stimulated by the publication of Eileen Fletcher's report on conditions in Mau Mau prison camps, where she served as a government rehabilitation officer. The Meeting for Sufferings received with approval two recommendations from the Service Council: (1) That the Colonial Secretary be requested to appoint an inter-party Parliamentary Commission to visit Kenya and to ob-

serve the workings of the emergency legislation prompted by the Mau Mau disturbances, but to be given broad powers in proposing long range policies; (2) that a deeply concerned "senior" Friends couple might be found who would spend some months in the Nairobi area of Kenya to experience conditions first hand and to share in a ministry of reconciliation.

A supplementary report from the Service Council members presented the real problem as three fold: the problem of land, the problem of Africans participating in government, and the problem of what it may mean to live in a multi-racial society.

During the week I have shared the fellowship of students at International House and more particularly I have shared a room with Horace Alexander, which is almost as good as a trip to India. By good fortune yesterday morning I was all prepared to snap a picture as Barrow Cadbury entered Friends House to attend the Meeting for Sufferings. This session marked the retirement of Barrow Cadbury as Chairman of the Committee in charge of Friends House after thirty-five years of service.

Many profitable hours have been spent in personal interviews and in sessions of the Pemba, Madagascar and Kenya committees. Friends Service Council greatly encouraged me in my concern to visit the various Friends Centers in east Central Africa. Visits in the Colonial Office with Mr. Chinn, Social Service Secretary for Kenya, and Mr. Astley, acting Education Secretary, were very rewarding. I have a ticket permitting me to work this morning

Correspondence

Possibility of Friends Social Workers Organization

To the Editor:

Interest has been growing in the possibility of forming an organization of professional social workers who are Friends. As a step toward finding whether there is interest in or desirability of such an organization, Friends are requested to send the names and addresses of social workers who are members of the Society of Friends to the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana. Comments or suggestions are invited.

Wm. Merton Scott, Sec.

* * *

Quarterly Meeting

To the Editor:

I feel that Quarterly Meetings are not relics of the past. Before the two Philadelphia Yearly Meetings united and merged, we considered what to do about Quarterly Meetings from 1950 to 1955. After the merger, we set up thirteen Quarterly Meetings, completely realigning some of them and establishing two new Quarterly Meetings. I visit the Quarterly Meetings regularly and I am convinced that they are in excellent shape and most of them showing real strength and growth in a reborn Philadelphia Yearly Meeting.

Richmond P. Miller
Philadelphia, Penna.

in the British Museum Library seeking further information on the North Nyanza Bantu tribes of Kenya. I leave soon for Cairo and Uganda.

Levinus K. Painter

Blue-Print for Living

For each and every soul that's born,
God has a special plan—
A blue-print drawn with skillful hand,
Working since Time began.

Since His all-seeing eye looks far,
Since He has gone before,
Since He has tested and has tried,
And opened every door . . .

Sensing our individual needs,
Choosing what fits with care—
Why must we, with marks of our own,
Ruin a plan so fair?

M. Kathleen Haley

Window Friendliness

I'm glad my kitchen windows face the west,
And that, their panes are clear and wide and high;
I'm glad the maple curves its leafy limbs
Into an oval frame to cup the sky.

For as I go about my daily tasks,
My heart is always thrillingly aware
Of drifting clouds and happy winging things
That bolster me, just knowing they are there.

If I can feast upon a sunset treat,
Preparing food is never drudgery;
And I don't mind the dishes half as much
If stars drop in to keep me company.

M. Kathleen Haley

Suggestions for New Meaning in Quarterly Meeting

To the Editor:

I believe the Quarterly Meeting can be likened to an aging person. The frame or body has been with us many, many years, and to this we do not object. If the spirit is dead however, the body becomes burdensome to itself and to those who look on. On the other hand, if the spirit is vibrant and alert to new leading of the Holy Spirit, those who look on are drawn to the body, seeking inspiration from its example.

I would not say Quarterly Meetings are out of date any sooner than I would say old age is out of date; but as Friends are making effort to bring new meaning into the maturing years of its members, so ought Friends to make an effort to bring new meaning into the maturing Quarterly Meetings.

If Quarterly Meetings are poorly attended, and if there is a noticeable absence of young unmarried people and young families, Friends need to recognize that Quarterly Meeting is serving only a small segment of Friends. And if we can remember no part of a Quarterly Meeting devotional, sermon, or program which has stayed with us through the past year, if we have absorbed nothing which is helpful in local departmental work, if we have not strengthened our fellowship with Friends of other Meetings in the Quarterly Meeting, then truly the symptoms of an aging body void of spirit are present.

What would happen if . . .

. . . Along with advance notice of food and transportation details of Quarterly Meeting, advance notice were also given of interesting program details?

. . . Friends could see a chart of recent Quarterly Meeting delegates so as not to name the same persons or families over and over?

. . . Delegates were chosen from the unmarried and young married group as well as from the retired age group in the Meeting?

. . . Each delegate invited a non-delegate family to go along to Quarterly Meeting?

. . . New members were made to feel welcome and needed at Monthly Meeting and also Quarterly Meeting?

It should be suggested that if these things were to happen, our Friends Message would not be clouded—it would be cleared. The

spiritual application to everyday living would not be hidden — it would be heightened. Our fellowship with other Friends would not be killed—it would be kindled. And our sensitivity to and individual growth in likeness to the Master Teacher would prove that Quarterly Meeting can fulfill its purpose in the lives of many Friends and thus in the life of the large body of Friends!

Iola Cadwallader
Oskaloosa, Iowa

Wanted: A Friends Quarterly

To the Editor:

Why would a Friends Quarterly be wanted? This writer wondered at first if he were the only one, but when he started corresponding with various Friends, he found others who had thought for some time such a paper was needed.

What is the situation in America today regarding Quaker periodicals? Not counting Australia, New Zealand, Japan, England, India and Africa, we find twenty-nine papers, unless new ones have been added during the last three years, or others dropped. In the face of this number, why add another one? The answer seems to me rather obvious. These papers represent their own Yearly Meetings or special projects. There are really only two major publications, *The American Friend* of the Five Years Meeting, and the *Friends*

Journal of Philadelphia Yearly Meeting.

The idea back of a Friends Quarterly would be to take it out of special fields and have a paper for all Friends. The ecumenical flame is burning brightly among Protestant denominations today; a pity it is not more than a dream today as far as Friends are concerned. It was a foregone conclusion that the Philadelphia Yearly Meetings would unite, as this was long overdue, but is it not time to face up to the differences that divide, and try really to find unity in diversity?

Our two major Friends papers are limited in space, correspondence has to be cut down, articles often have to wait for months before publication. A Friends Quarterly could take care of this overflow, and be a medium of expression for new writers who need to be heard from, and authoritative articles of religious and literary merit. Correspondence should be welcomed to find out what that great mass of inarticulate Friends is thinking about.

I will not go into the very interesting ideas advanced by some as to how a Quarterly could be projected upon the Quaker scene. Suffice it to say that if there is enough demand for such a publication, I believe it will be forthcoming.

John W. Dorland
Pasadena 6, Calif.



A way to "train children in the way they should go" is illustrated by the annual poster contest of the Public Morals Committee of Western Yearly Meeting. Exhibited above are the three winning posters, together with some young onlookers, shown at the 1955 sessions of the Yearly Meeting. Poster winners were (1st) Guyann Gleason of Rush Creek, (2nd) Gwen Griffin of Fairfield, and (3) Rebecca Wade of Carmel. Another such contest will be held for the 1956 sessions of Western Yearly Meeting.

The Sunday School Lesson

Prepared by Harold N. Tollefson

August 19

Grounds of Christian Assurance

1 John 2:28 thru 5:21

There come moments in a Christian's life when he has a sense of insecurity concerning his spiritual life. Some of the emotional feeling has gone and we wonder what has happened. Has sin, through the medium of selfishness, anger, neglect severed our fellowship with God, we wonder! How can we test ourselves and restore that sense of oneness with God?

John (3:18-21) offers a simple test: *love*. This love is best expressed in attitudes and action rather than in words. So we should examine our lives for evidence of God's love flowing through us to others. The early Christians were known for this quality of life, and even the pagans around them exclaimed, "Behold how these Christians love one another," Persecuted, misunderstood, exiled though they were, the bond of loving concern for the faith and practice of each other was not easily severed.

Coupled with the great truth is one equally great: *belief*. This is more than an intellectual or emotional assent to the fact that Jesus is the Son of God, or that He is the Saviour of the World. It is the conviction we have, based upon Scriptural facts, and found to release us from our fears, prejudices, antagonisms and suspicions. As another writer has put it, "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14). Much of what we know about the Christian way has come to us "second-hand." It has value in these moments of perplexity in proportion to our confidence in the one who has taught us, demonstrated in his life, and with whom we have found fellowship. In this connection I would venture the opinion that the depth of our assurance is determined in large measure by our attendance at meetings for worship, where we have the fellowship of other Christians, and their expression of truth to bolster our faith.

In an era of spirits, demons, angels and the like, the historical Christ was lost sight of in favor of

the "spiritual Christ." John warns against any such separateness, witnessing himself to the oneness of Christ as the revelation of God and the Saviour of men. The Society of Friends long ago declared: "Christ is not divided; the Christ who dwells within, the hope of glory, is the Christ of history." (London Discipline). The affirmation of this truth in our day is not creedal, but evidenced by obedience to God's commandment, expressed so often by Jesus: "love one another". *Love* understands, forgives, removes fear, abides, for it is of the very nature of God. It spreads as a drop of water on a blotter, or a stone cast into the lake until it exhausts itself at the extreme point in *every* direction, Godward and manward.

Question: What place does "feeling" play in our Christian life? What is "eternal life" as John reveals it in this lesson?

August 26

Christian Growth Through Testing

James 1

We are quite certain that anything that is worth having must be tested. No machine is accepted without passing through rigid tests. Sometimes they fly to pieces during the tests. People are like that. They must be tested, to prove their worth. It is never pleasant to go through the test, whether it be illness, unemployment, misunderstanding, or the deeper problems of the spirit.

James is endeavoring to challenge Christians of every generation to rise above these testings and demonstrate Christian faith, integrity, and purpose. There is a short phrase that occurs often in the Scriptures that has helped me much. It is this: "And it came to pass." This is not so much prophetic insight as reassurance that the event is not permanent, but will "pass." If we could only hold steady a little longer when we are tested, it will soon pass, and we can be victorious. Peter writes: "wherein ye greatly rejoice . . . that the trial of your faith . . . might be found unto praise and honour and glory." (1 Peter 1:6-7). It is friction that puts the shine on

things, removing the tarnish and revealing the true metal!

Some people wonder why God lets illness, poverty, disaster happen to them. They may even accuse Him of sending these things! James warns against such accusations: "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." We can seek wisdom through prayer, for reassurance and for ways to overcome in these experiences. Victory in these times will crown us with life, eternal life, the "life of God." With these ultimates in our minds we are better able to endure the test, or temptation. It is not easy, but it is rewarding for ourselves, and is a powerful witness for the Christian way. Many folks are watching us to see whether we can "take it," and whether our Christian testimony is valid. The Psalmist writes, "He leadeth me in paths of righteousness for his name's sake," intimating that the path we take may not be of our own choosing, but God leads us this way and upon our obedience, patience and endurance rests His character, or "name." We have the assurance that He is with us during these tests and helps us to overcome. Romans 8:28 is valid in any translation, but the RSV has given us deeper insight: "In everything God works for good with those who love him."

In contrast to the testings and trials that we may have, we find that we also have "good gifts, perfect gifts." They come from Him Who is unchanging, not whimsical, not playing favorites! His prime concern is that we choose wisely and be victorious. Let us remember that we are primarily spiritual, and what happens to us in the flesh should be sublimated to the spirit.

Questions: Do we have testing, temptations that differ from those in James' day? What effect does prayer have on these situations? Name three things that you consider "temptations" in your life? How will you face up to them?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

There never has been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God.

Horace Bushnell

Friendly Life—Far and Near

Wilbur Kamp, now minister of the Poplar Ridge Friends Meeting in New York, will begin service at Xenia Friends Meeting, Ohio, this fall. He and Lois Kamp have formerly been in New England and Indiana Yearly Meetings, and previously to that in New York.

* * *

Ray and Edna Moore, who have been serving under the American Friends Board of Missions at Rafter Chapel and Three Points Friends Meetings in Tennessee, will begin pastoral service at Pueblo, Colorado, in September. They were forced to give up the work in Tennessee because of Edna Moore's health. Homer Cox, now pastor in Pueblo, will be going into the evangelistic field.

* * *

T. Canby Jones of Wilmington College and Russell Rees of the Board on Christian Education of the Five Years Meeting will teach short-term evening courses at Wilmington College this fall. Russell Rees will teach "The Message of the Bible" from September 18 through October 23 on Tuesday evenings 7 to 9:30 and Canby Jones will lecture on "The History of Friends" at the same time. The courses can be taken on a credit or non-credit basis.

* * *

The 1956 *Proceedings* of Philadelphia Yearly Meeting give some statistics for Friends in that area. William Penn arrived in 1682. The number of Friends in Philadelphia Yearly Meeting in 1700 was 20,000. Other figures through the years are:

1775	30,000
1828	24,000
1900	16,100
1925	15,100
1950	16,600
1955	17,272

* * *

A conference for out-going Friends missionaries will be held at Quaker Hill in Richmond, Indiana, August 15-18. Dr. Wilber C. Harr, head of the Department of Christian Missions in the Evangelical Theological Seminary at Naperville, Illinois, will be the conference leader. Louis and Shirley Lock, now on furlough from the Friends Africa Mission, will be resource leaders for that field. It is hoped that Everett and Ruth Kelum, also from the African field, may be in attendance.

* * *

The Missouri Valley Conference of independent Friends Meetings will be held at the Y.W.C.A. Camp, Boone, Iowa, over

the Labor Day weekend, September 1-3. The theme is, "How can the Quaker Message be spread by the unprogrammed Meeting?" and the chief resource person is to be Kenneth Boulding. Some attention will also be given to the question of forming a new Yearly Meeting. For further information and reservations write Elizabeth R. Wilbur, 2542 Thornton, Des Moines, Iowa.

* * *

The national conferences of Quaker Men and the United Society of Friends Women, to be held October 13-17 at Germantown and Wilmington, Ohio, respectively, have announced some of their leaders. The women will hear Ruth Y. Nelson, Elsie Farris, Ralph Rose, Seth Hinshaw, Leonard Wines, Errol Elliott and Ernest Lamb. Quaker Men have reported that Thomas E. Jones, Elton Trueblood, Samuel Marble, Ralph Rose, L. Glenn Switzer, R. Ernest Lamb, and

John Haramy will be among their leaders.

* * *

Edith Ratcliff and Helen Fletcher will leave the Friends Africa Mission at Kaimosi, Kenya Colony, about the middle of August for their furlough trip home. They plan to sail from Mombasa to Genoa, cross Europe making stops at Geneva and Paris, and then go to England. There they will spend about two weeks, visiting Friends House in London and contacting Friends in some of the local Meetings. They expect to arrive in New York September 29 and will be doing extensive deputation work during the year.

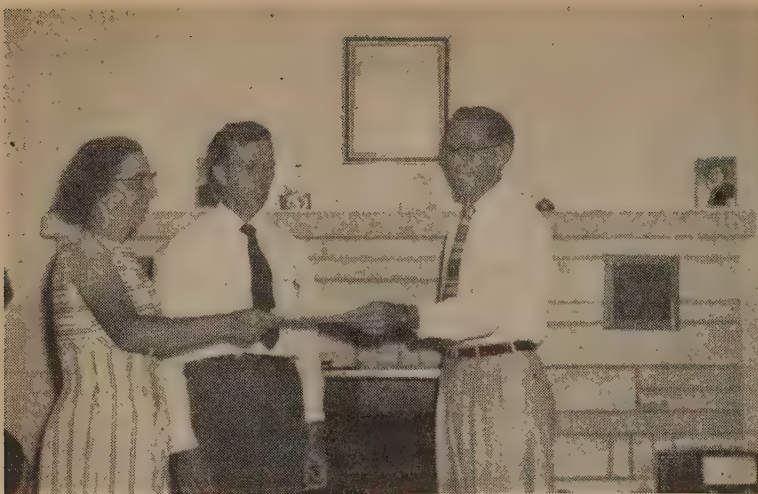
* * *

Bernard White of Decorah, Iowa, President of Quaker Men, will attend the first National Convention of Christian Men, to be convened by United Church Men in Cleveland September 14-16. The meeting will bring together men from



Photo by Leonard Hall

Pictured above are George and Lucille Scherer and their two daughters of Richmond, Indiana, just before they left on July 10 for Ramallah, Jordan. There George Scherer will serve as Principal of the Friends Boys School during the furlough year of Delbert Reynolds. Lucille Scherer will be teaching in the Friends Girls School during their year in Jordan, probably in the Home Economics Department. Mary Sue Scherer (middle left) will be a junior in the Beirut College for Women in Beirut, Lebanon; thirteen-year-old Carolyn Scherer will be a student in the Friends Girls School. George Scherer, who has long been a member of the American Friends Board of Missions, is on a sabbatical year as Professor of Chemistry at Earlham College. He has also been serving as pastor of the Friends Meeting in Centerville and has been active in Indiana Yearly Meeting. First Friends Meeting in Richmond, Indiana, has pledged \$1200 toward the expenses of the Scherers during their year in Jordan. Fairview Friends Meeting near Wilmington, Ohio, where James Scherer, son of George and Lucille Scherer, is minister, will mimeograph a regular letter from the Scherers while they are in Jordan.



Shown in the living room of Roberta Hall, a girls dormitory at White's Institute, Wabash, Indiana, are two Friends from Farmland Friends Meeting as they present a \$500 check to Lowell Kester, pastor at White's Institute. Rosa Mary Zell is recording clerk of Farmland Monthly Meeting; Edgar White (center) is pastor. Farmland is one of a number of Friends Meetings which have raised the cost of a room in the new dormitory. Clearing the indebtedness of Roberta Hall is a project of Quaker Men of Indiana Yearly Meeting. White's Institute is a home for boys and girls founded by Friends and under the care of Indiana Yearly Meeting. Robert Curless is Director of White's Institute.

more than 30 different denominations and communions. Speakers will include Billy Graham, Norman Vincent Peale, Mayor Roe H. Bartle of Kansas City and Walter Judd. United Church Men is the men's wing of the National Council of Churches. Several other Friends hope to attend the convention.

* * *

The wedding of Martha Peery and Bob Gwyn on June 30, in Houston, Texas, was front page news since, a Houston paper stated, it was the first Quaker wedding performed after the manner of Friends in Harris County. The Houston Friends Meeting, which has fifty members, is just a year and a half old. Martha Peery, daughter of Herschel and Winifred Peery, well-known Indiana Friends, is a social worker; Bob Gwyn is a Houston disk jockey with a sociology degree. They met at the Friends Meeting.

* * *

A Chinese Anglican Bishop, K. H. Ting, is now visiting in England, the first high ranking prelate from Communist China to visit Europe. It is believed that his visit indicates a strong possibility that Chinese will participate in the Anglican world gathering in 1958. Bishop Ting's visit is taken to be the result of efforts made by the British Quaker Mission which went to China in 1955 and visited the Ting's at Nanking, reports *World Around Press*. The Quakers stated that Bishop Ting cautiously suggested the possibility that Chinese Christians might resume contact with the West.

* * *

Virginia Williams of Iowa Yearly

Meeting (Conservative)) has been appointed full time secretary and assistant in the midwest office of the Friends World Committee at Wilmington, Ohio. A graduate of William Penn College, Virginia Williams attended the 1952 World Conference of Friends at Oxford and has been active in the Young Friends Committee of North America. Another young Friend, Ruth Krumm of Iowa Yearly Meeting (Five Years Meeting), has begun work at the American Friends Service Committee office at Friends House in Des Moines, Iowa. She is a 1956 graduate of Scattergood School.

* * *

Dr. James DeWeerd, Pastor of the Cadle Tabernacle in Indianapolis, arrived by air in Nairobi, Kenya Colony, on July 6, enroute to Kaimosi to visit the Friends Africa Mission. Dr. DeWeerd is the brother of Miriam Beeson, the wife of

Dr. Wilbur Beeson of Kaimosi Friends Hospital. Since the Beeson family went to Africa two and one half years ago, Dr. DeWeerd has had a keen interest in missionary work in Kenya. He will speak on the work of the Friends Africa Mission before Indiana Yearly Meeting of Friends at Earlham College on Thursday, August 23, at 2:00 p.m.

* * *

Speakers at North Carolina Yearly Meeting, held August 6-11 at Guilford College, will include David Henley, Dean of Earlham College; Howard Coble of High Point Wesley Memorial Methodist Church; Seth B. Hinshaw, Superintendent of the Yearly Meeting; and Louis Lock, recently returned Friends missionary from Africa. Five Years Meeting Central Office representatives will be Leonard Hall and Merton Scott. The Quaker Men banquet on August 10 will feature the men's chorus of Winston-Salem and an address by Dr. Swan Haworth, pastor of the Baptist Church of Lumberton, a close relative of Samuel Haworth. The subject under consideration for the Meeting on Ministry and Counsel on August 6 will be "Recruiting Leadership for Friends Meetings."

* * *

"Friends believe that, as all men are children of God, all are equally precious in His sight. On specific questions of race relations we are often unclear as to what is God's will." The Call to the American Friends Conference begins with these words and expresses the hope that the gathering will "formulate as clearly as possible the ideals in human relations to which our Christian faith impels us; find the way in which we as a Religious Society may make our contribution toward achieving these ideals; and pray for strength to fulfill this role." The Conference will be limited to 150 participants, named by Yearly Meetings and Friends organizations although individual concerned Friends need not be officially appointed. Leadership and resources will be from with-



Ground - breaking for the new Greensboro Friends Meetinghouse (North Carolina Yearly Meeting) was held July 1. The congregation met in the present Meetinghouse for worship, then journeyed to the new site for the service of ground-breaking.

O. Herschel Folger is minister of the Meeting. The drawing shows the proposed new building.

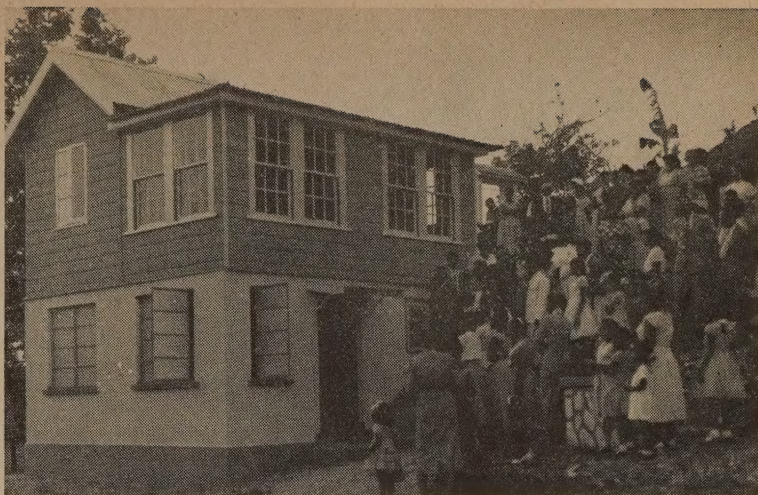
in the Society of Friends. It is hoped that both "conservative" and "progressive" outlooks will be well represented. Interested Friends may secure information from the Conference Office at 104 C. Street, N.E., Washington 2, D.C.

* * *

Harold Walker, pastor-elect of Whit-tier Friends Meeting, California, reached Jerusalem, Jordan, the third week in June with the party of some twenty persons, most of them Friends, whom he is conducting on a summer tour. Moses Bailey, who is serving as lecturer for the expedition and who is on familiar ground in the Middle East, arranged an itinerary in Jordan which was full of interesting contacts often missed by travellers. One of these experiences was a visit to the Friends Mission in Ramallah. The Friends Schools were still in session and the visitors were able to get a glimpse of the activities of the student bodies. They also saw the Literacy Schools being conducted on the school grounds. A special service was held at Swift House in Ramallah by Ramallah Monthly Meeting of Friends, and before the meeting the visitors were entertained at a supper to which each local Friends family brought a typical Arabic dish. After the worship period, Dr. Jirius Mansur, Clerk of the Ramallah Meeting, gave a brief report of the general situation in Jordan, and Delbert Reynolds and Anna Langston reviewed the history of Friends in Ramallah. The party left Jerusalem on June 23 for other points in the middle East and Europe.

* * *

Western Yearly Meeting will hold its sessions August 20-26 at Plainfield, Indiana. Keith Kirk will address the meeting on Ministry and Counsel on the evening of August 20. The Quaker Lecture, which is to be printed, will be presented by Eric G. Curtis on the evening of August 21. Leonard Kenworthy of New York will speak on behalf of the Literature Committee of the Yearly Meeting and Edward Snyder for the Friends Committee on National Legislation on the afternoon of August 22, and Paul Rees of Minneapolis will address the Yearly Meeting that evening. On August 23, Louis Lock will speak for Missions and Walter R. Hand for the Indiana Council of Churches in the afternoon, and Mrs. James D. Wyker will address a joint meeting of Quaker Men and U.S.F.W. in the evening. Thomas E. Jones and Landrum Bolling will represent Earlham College on the afternoon of August 24, with Leonard R. Hall speaking on "A Total Stewardship" that evening. On Sunday James Coney, who is to give the morning devotional talks all week, will also give the morning message, and Errol Elliott will deliver



Pictured here is Hooton Hall, one of the buildings of the Academy at Pennington Hill, Port Antonio, Jamaica, where George Minot, Jamaica Friend, is principal. The building, which is at the foot of "Pendle Hill" was recently added to the school. Zephaniah Cunningham, Clerk of Jamaica Yearly Meeting, and Arthold Latham, Superintendent of the Yearly Meeting, gave speeches at the dedication of the new property. Hooton Hall is named after Elizabeth Hooton, the first woman minister among Friends, who accompanied George Fox on his visit to Jamaica in 1671. She was seventy-two at the time, and died in Jamaica, where she is buried, in 1672.

the concluding address for the Yearly Meeting Sunday afternoon. Friends desiring over-night accommodations during Western Yearly Meeting may contact Mrs. Charles Lee Brunson, 118 S. Mill St., Plainfield, Indiana, (phone 4317).

Friendly Fellowship

WEST NEWTON, INDIANA—The boys and girls of West Newton Meeting, ages 4 to 14, meet in three separate groups on Wednesday evenings, simultaneously with the adults, for a period of worship, study, music and handcrafts. These meetings continue from September through June. For the closing program of the year, as a special feature of Family Night (observed once each month by all), the children and their leaders were in charge of the service. The theme of the year, Indian-Americans, was ably and delightfully presented by the children through questions and answers, pictures, handwork and short talks. Climaxing the meeting was a slide-talk on Indian-Americans from several states presented by Professor Morris Frink of Denver, Colorado, who was visiting his daughter, Elizabeth Frink McCain, at the time. Paul and Anne Coppock and Lowell and Lena Mills have served efficiently as members of the program committee during the past year.

* * *

CHICAGO, ILLINOIS—Chicago Monthly Meeting had an all day outing at the summer home of Wyatt and Lucile

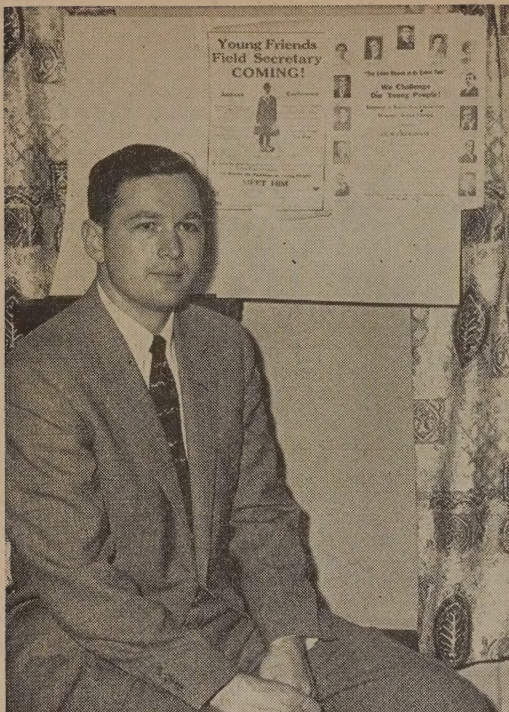
Miller at Horbert, Michigan, on June 9. Children's Day program at Sunday School directed by Lois Hiatt and other teachers, and open house at the home of George and Judith McCoy for Charles Morland, British Friend travelling under the auspices of the Friends World Committee, both took place on June 10. Other June events included a barbecue supper held by the young adult group; an all day retreat and worship at the Meetinghouse with monthly meeting committees presenting plans and budgets for the new year; and an all church picnic held following Meeting for Worship. A Community Vacation Bible School was in session June 25 to July 6.

Emma Hill Hadley

* * *

FRIENDSVILLE, TENNESSEE — Friendsville Monthly Meeting held a very successful Vacation Church School in June. Frances Gregg Brickell headed a group of sixteen workers; Elizabeth Osborne directed the music.

Friendsville Quarterly Meeting Young Friends Camp was held at Friendsville Academy June 11-18 with an attendance of 29. Young Friends came from Knoxville, Oak Grove, Farris Chapel, Three Points, Friendsville Friends and Friendsville Methodist. Workers included Howard Yates, Director, Lyle Love, Betty Love, Joyce Peters, Ray Moore, Robert Rumsey, Frances E. Hill, Elizabeth Osborne, Elsie Morton and Marie Cate. Theme of the camp was "Turn Your Eyes upon Jesus." Ray Moore gave splendid evangelistic messages every morning and evening, with the public



Wayne Carter, Youth Secretary of the Five Years Meeting, poses in front of an old poster recently discovered that shows Thomas E. Jones, now President of Earlham College, as Young Friends Field Secretary. This summer Wayne Carter has visited Nebraska Yearly Meeting, Iowa Young Friends Conference and the Young Friends Work Camp at Kickapoo Friends Center in Oklahoma. He has also helped plan and carry out the Christian Leadership Seminar conducted in Richmond this summer. He will attend New York and North Carolina Yearly Meetings and then return to Hartford Seminary this fall where he is studying religious education in preparation for further work as Youth Secretary.

invited to the evening meetings. Robert Rumsey taught a course in Friends principles and contributed with music.

Lyle and Betty Love and their small daughter Linda, Elizabeth Osborne and Joyce Peters are attending the Conference of Evangelical Friends at Denver.

Irene Ellis

Hiroshima Maidens

(Continued from page 230)

for all, but it did not dampen the enthusiasm for completing the great project. They will return home later in the summer after their operations are completed.

At a recent farewell meeting held at Friends Center, some 300 friends came to pay their respects to the girls. The main theme of the evening was that of sincere appreciation to the "Hiroshima Maidens" for one of the richest experiences of our lives. I am sure their great contribution toward peace and better understanding will live on, both in our country and in theirs, because these fine-spirited maidens came to live among us.

Ruth Hinshaw Replogle

WANTED

COOK—Man, woman or couple nutritionally minded, limited pastries, 30-50 persons year round, pleasant location, 1½ hours from Boston; also FARMER interested in salary plus share. HAMPSHIRE COUNTRY SCHOOL, East Rindge, New Hampshire.

Young Friends in Cuba

The annual conference of Young Friends in Cuba will be held in Gibara, Oriente Province, August 6-11. It promises to be a gathering of great inspiration and rich Christian fellowship. Gerald and Jean Collier of Shirley, Indiana, (he is pastor of Clear Spring Meeting in Spiceland Quarter,) will attend the Conference as representatives of the American Friends Board of Missions. Their children, Rebecca, age 9, Allen, age 6 and Phillip, age 2, will accompany them. The family plans to remain for two weeks after the conference and visit the monthly meetings and centers of Friends' work in Cuba.

John Peckham, Earlham College '51 and a member of Green Plain Monthly Meeting at Selma, Ohio, will also attend the conference. John spent over two years in the workcamp at Nayarit, Mexico, conducted by the American Friends Service Committee. He is now a student of civil engineering at Purdue University. He is going to Cuba as a representative of the Friends World Committee and the American Friends Board of Missions. His speaking knowledge of Spanish will enable him to take part in the leadership without an interpreter.

Cecilio Arrastia, considered one of the best inspirational speakers of Latin America, will be present and preach at several of the ses-

sions. Katy Barker, a young Friend from Westchester, Pennsylvania, will be a visitor at the conference through connections with a Quaker family of Banés, Cuba. Plans for the conference are being carried out under the direction of Juan Sierra, Superintendent of Cuba Yearly Meeting.

BIRTHS

CADBURY—To Christopher and Mary Foster Cadbury of Chicago, Illinois, a daughter, Vivian Claire, on July 1.

COPPOCK—To Paul and Anne Coppock of West Newton Friends, Indiana, a son, James Crossman, on February 16.

DIEHL—To T. Handley and Barbara Cronk Diehl of Cincinnati, Ohio, a son, Handley Edward, on July 9.

DORRELL—To Homer and Gladys Dorrell of West Newton Friends, Indiana, a son, Dean Allen, born September 22, 1955.

MILLS—To Gerald and Arzella Mills of West Newton Friends, a daughter, Tamra Sue, born February 4.

MITCHELL—To David and Pauline Mitchell of Los Angeles, California, a daughter, Linda Jean, on July 5.

ROGERS—To John and Betty Rogers of West Newton Friends, Indiana, a son, Mark Edward, on November 11, 1955.

MARRIAGES

BRANSON-COBLE — Lu Henley Coble, daughter of Walter A. and Anna Henley Coble to Joseph Clyde Branson, son of B. Russell and Bessie Phipps Branson, at Guilford College, North Carolina, on June 23. B. Russell Branson, father of the groom, officiated. They will live at Guilford College.

GWYN-PEERY—Martha Peery, daughter of Herschel and Winifred Peery of Thorntown, Indiana, to Bob Gwyn, son of Mr. and Mrs. J. R. Gwyn of Sherman, Texas, on June 30, at Houston, Texas, under the care of the Houston Friends Meeting.

PENNOCK-HAINES — Vera Elizabeth Haines daughter of Joseph S. and Ada L. Haines of Scott, Indiana, to Roger Pennock, Jr., son of Roger, Sr., and Mary Pennock of Medford, New Jersey, on June 4, at Stout Memorial Meetinghouse, Earlham College, Richmond, Indiana, under the care of Clearcreek Monthly Meeting.

SCHWENTKER-CONRAD — Esther Conrad, daughter of Mr. and Mrs. Eduard Conrad of Armada, Mich., to Donald Schwentker, son of U. L. and Annabelle Schwentker of Cincinnati, Ohio, on June 30, at Armada, Michigan, assisted by Don Stanley, minister of the Cincinnati Friends Meeting.

TANGO-MITCHELL—Helen Mitchell, daughter of Eugene and Hattie Mitchell of Thousand Palms, California, to Jack Tango on June 26 at the Sota Xen (Buddhist) Temple in Honolulu.

DEATHS

CANADY—Glenn E. Canady, on June 19, at his home near Watseka, Illinois, aged forty-nine, of a heart attack. Born April 6, 1907, at Watseka, he was a son of John

A. and Daisy B. Foster Canady and was a life long member of the Watseka Friends Meeting. He was married January 22, 1934, to Janet Tyler at Oskaloosa, Iowa, while attending Penn College. He had been engaged for several years in a janitor supply and floor sanding business. He served in World War II as a surgical technician in the U.S. Army Medical Corps. Surviving are the wife; two sons, Douglas, who is now a student at Earlham College, and David; and a daughter, Elinor; his mother, Daisy Canady of Watseka; two brothers, Lloyd Canady of Watseka and Paul Canady of Norfolk, Virginia; three sisters, Beulah Hevland of Galesburg, Illinois, Lenna Belle Lewis of Indianapolis, and Gertrude Canady of Aurora, Missouri. William S. Abram was in charge of the services and interment was in Oak Hill Cemetery, Watseka.

DURNIL—James Durnil, fourteen-year-old son of Archie and Ceora Durnil of Marion, Indiana. He was struck by a car and killed July 1 while playing ball. He was a member of First Friends Church and active in its Youth Fellowship. Funeral services were conducted by the minister, Murray C. Johnson.

HADLEY—Alice Amma Hadley, on June 5, at Kankakee, Illinois, aged ninety-six. She was a former school teacher and active in Friends Church circles in Watseka, Illinois, where she held membership. Born February 18, 1860, she was the daughter of the Rev. Newton and Mary Thompson Hadley of Bloomington, Indiana. She was graduated from the Bloomington Academy. She taught school for several years in Park County, Indiana; two years at the Friends Mission School at Mountain Home, Alabama; one or more years near Seymour, Indiana; several years at Frankfort, Indiana, and one or two years in West Watseka. She served one year as principal of the Sheldon, Illinois, school. Her last teaching position was in Stockland, Illinois. She was superintendent of the Bertha Ballard Home in Indianapolis for a few years. She was the fourth child in a family of nine, of which only one brother, Zimri Elmer Hadley of Hillery, Illinois, survives. The other brothers were Alpha, Edwin, William, Frank, Albert and Walter Hadley; the sister was Jennie Hadley Wing. Funeral services were held with William S. Abram officiating. Burial was in the Oak Hill Cemetery, Watseka.

HAZELTINE — Bethia N. Hazeltine, on June 19, at Lynn, Massachusetts, aged one hundred years. A lifelong resident of Lynn and for many years a member of the Lynn Friends Meeting, she was also a member of the Women's Club and Woman's Christian Temperance Union. On February 13, her 100th birthday, greetings were received from President Dwight D. Eisenhower and former President Herbert Hoover, as well as others. Many friends called at her home. Her friendliness and happy disposition, combined with a brilliant and alert mind, were an inspiration to those who knew her. She is survived by two daughters, with whom she lived, Sarah M. and Helen L. Hazeltine, and one granddaughter, Dorothea Hazeltine of Chicago, Illinois. Services were in charge of J. Floyd Moore. Burial was in Pine Grove Cemetery, Lynn.

HODGIN—Laura Petty Hodgin, on June

14, at Greensboro, North Carolina, aged ninety-six. She was the oldest member of Ashebofo Street Friends (Greensboro Monthly Meeting) in Greensboro. A native of Randolph County, N.C., she had lived in Greensboro for more than seventy years. Her husband, Simeon A. Hodgin, passed on two years ago. She had rendered great service through the years in and through the Meeting in numerous ways. Some fifteen years ago she was struck by a car as she was on an errand of mercy. Since that time she was largely confined to her home, which she made a shrine for the many both young and old who sought inspiration from her. She is survived by two sisters, Mary and Annie Petty of Greensboro; and two brothers, George E. of Greensboro and Herbert C. of Archdale. Services were in charge of O. Herschel Folger, her pastor, with burial in Green Hill Cemetery.

KELLUM — Emma Reeve Kellum, on May 20, at her home in Mooresville, Indiana, aged eighty-six. She was a birthright member of Fairfield Friends Meeting. She was united in marriage to Walter Kellum and is the mother of two sons, Donald Kellum, recently deceased, and Charles Kellum of Mooresville. The memory of her loving and gracious spirit will long be cherished by all who know her.

KENDALL—Max L. Kendall, on June 25, at Zionsville, Indiana, aged forty-nine. Born and raised in the Guilford College community in North Carolina, he attended Guilford College before coming to the Indianapolis, Indiana, area as a young man. He and his family were

members of First Friends Meeting in Indianapolis. Surviving are his wife, Elberta Hodson Kendall; a daughter, Sylvia, a student at Westtown School; and a son, Richard, manager of the Friends Book and Supply House, Richmond, Indiana. Funeral services were in charge of Herbert Huffman.

FOR RENT: Home in the country, preferably furnished. Oil heat and bathroom. About twenty miles from Richmond, Indiana, Write, Box 4, The American Friend, Richmond, Indiana.

OPPORTUNITY

To serve as minister of a rural Friends Meeting at Durham, Maine. Meeting serves a community area besides Friends in nearby towns. Has pleasant modern parsonage. If interested write for details of salary, etc.

Louis Marstaller

Freeport, Maine

VACATION ON STUDY IN MEXICO

Reasonable comfortable accommodations—city, lake shore and ocean beach. Expert guide service. Write Robert or Ingeborg Jones, Chilpancingo 23, Mexico City or telephone 25-20-12.



From many Hearts in many Lands

Consecrated contributors from fifty countries have written the meditations in the World Christian Fellowship Number (September-October) of The Upper Room. More than ten million people around the world will share them in daily devotions.

Here is inspiring evidence of the value of world evangelism — here is a very practical aid to missionary education. World-Wide Communion will be a more vital experience to those who share these daily devotions. The family altar and personal devotions will grow in effectiveness as you use The Upper Room.

Individual subscriptions (by mail) \$1.00 a year, three years \$2.00.
Special Air Mail edition for Service men and youth — same prices.

Ten or more
copies of one
issue to one
address, each

7c

The Upper Room

The world's most widely used devotional guide

32 Editions—28 Languages

1908 GRAND AVENUE

NASHVILLE, TENN.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 841 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister, Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor, Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way, Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister, Herbert Watson, clerk.

Chicago, Illinois—Caseo, Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Lorton Heusel, Minister, 10729 Maplewood Avenue, Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block east of Ridge Boulevard, Bible School at ten; Meeting for Worship, eleven, Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper) there every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. United Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6523.

Clifton Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rhinard, Pastors, Phone 5634.

Columbus, Ohio—Highland Avenue Meeting, One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city, Bible School, 9:15 a. m., Evening prayer service 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor, All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona, Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue, First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30, Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu, Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study, Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street, Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously, Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis, Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45, Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room, Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union, Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth, Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August, J. Floyd Moore, Minister, Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington, Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor, Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor, Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12, Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 83372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne, Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave, Worship 11 a.m. Visiting Friends always welcome, Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk Edwin Frelwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Searsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone MELrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7507.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove, Telephone ASbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

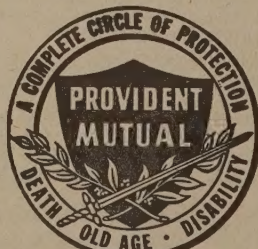
Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson, Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister, Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY

OF PHILADELPHIA